TOWN & COUNTRY CHURCH

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No. 96
March, 1954

By the Shores of Lake Cayuga

HOOK LIBRARY PACIFIC SCHOOL OF RELIGION

ROBERT L. CLINGAN

• A truck laden with boys and girls of about ten years of age made its way slowly down a rutted gravel driveway, through trees and brush, to the parking circle of a lake-side camp. From East Harlem, one of the New York City's congested areas of polyglot population, these children were ministered to and recruited for camp by a store-front church called The East Harlem Protestant Parish. The leadership of this church comes largely from students and graduates of Union Theological Seminary.

The camp where the children spent a glorious week was the Caspar Gregory Memorial Camp, on the east shore of Lake Cayuga—made famous by Cornell University's song, "High above Cayuga's waters. . . ." The camp is approximately three hundred miles from New York, and is owned by the people of the rural churches of Southern Cayuga County.

The Arrival

The truck came to a grinding halt. Chains clanked as the end gate was opened and forty children sprang from that truck, like bullets shot from a gun. Across the forty-acre camp they raced. They explored each cabin with its ten bunk beds and straw ticks, wash stands with chipped enamel basins. Through an underpass beneath an abandoned railroad they ran, and looked across the lake they would so thoroughly enjoy during their week at camp. Out to the end of the dock, back to the shore, and up the beach they ran stopping only long enough to skip flat stones across the surface of the water.

Back to camp the first ones came, still on a run. This time some of them crossed a foot bridge while others preferred to go down one side of a ravine and up the other side. Now they emerged in an open meadow and finally found the fire circle and the vesper site where evening worship services would be held.

Others were exploring the lodge with its long porch, its great stone fireplace where logs burned on cool evenings. They noticed one end of the room with its old but still usable grand piano, and the dining area at the other end with cherry-wood tables and backless benches. The kitchen off the dining area was also explored and that first day nearly every boy came out of the kitchen with at least one pocket bulging with a "snitched" apple or other available fruit.

New Experiences

By now registration tables had been set up on the porch and cabin assignments were slowly made. Part of this process included the deposit of knives, properly labeled for return to the owner when the week of camping was over. One little girl secretly defied the ban on knives. By Thursday her knife had been discovered and her counselor patiently persuaded her to give it up. She kept repeating, "I've gotta have my knife. I need it to protect myself."

The week was filled with new experiences for these children of East Harlem.They visited a dairy farm and saw cows milked, and they went on picnics. Swimming took place twice a day, an activity which in-

(*continued on page 2*)

Photo by Eva Luoma

cluded a water tournament. Vespers, handicraft, camp fires, cabin bedtime stories, ball games, editing a camp paper—all these experiences were made available to these boys and girls from the sidewalks and vacant lots of a depressed area of the great city, and valuable lessons of cooperation, industry and efficiency were learned.

The Ball Rolls

The entire enterprise took place because one woman saw a motion picture in the camp lodge early in the summer and had an idea which she followed up with imagination and persistence.The film showed a Negro G. I. observing the slums of the Nation's Capitol and New York, and finally the work of the East Harlem Protestant Parish.

At the back of the room, Mrs. Franc H. Morse watched the movie and suddenly recognized Norman Eddy, a young man she had entertained in her home when he was a student at Union Theological Seminary. Into her mind flashed the thought of bringing forty Harlem children to Camp Gregory. She wrote to Mr. Eddy and found that the East Harlem Protestant Parish could furnish the children, leadership, and transportation—but that was all.

Mrs. Morse persuaded the directors of the camp to waive the usual rental fee. Blankets were rented from Cornell University, and this one woman launched a campaign to raise money and food. Her efforts were reenforced by her strong religious faith. She expressed it in these words: "If it is God's plan I'm sure we will not lack resources."

The people responded generously and forty children—Negro, Puerto Rican, and white—spent a glorious week at the camp.

Beneficial Results

When the group arrived it was discovered that they had not brought a cook with them. So their benefactress, Mrs. Franc H. Morse, rolled up her sleeves and became camp cook for the group—the fourth camp for which she had cooked during the summer. From her vantage point she discovered that something happened to these children. The quietness of the country, the love and patience of the supervisors, wholesome recreation, along with moments of worship and story telling all played their part.

When they came, few children went through the kitchen without taking an apple or an orange. The last day in camp, a basket of apples remained untouched. The children had been told that the apples were for the trip home.

This experience at Lake Cayuga was so successful that plans are under way for a "repeat performance" during the summer of 1954.

Perhaps other rural groups will make an effort to share the resources of their communities with those in less fortunate circumstances.

On Seeds

• Writing "of contemplation that springs from the love of God," Thomas Merton in his book, *Seeds of Contemplation* (Dell Publishing Company, 261 Fifth Avenue, New York 16, N.Y. 25 cents) makes many references to the rural scenes that are known by this monk of Kentucky who writes for millions of all faiths.

"If I were looking for God, every event and moment would sow, in my will, grains of His life, that would spring up one day in a tremendous harvest. . . .

"It is God's love that feeds me in the bread I eat and God that feeds me also by hunger and fasting . . . and all these things are seeds sent to me from his will.

"His love spreads the shade of the sycamore over my head. . . .

"The farms and individual characters of living and growing things and of inanimate things and of animals and flowers and all nature, constitute their holiness in the sight of God. . . .

"The special clumsy beauty of this particular colt, on this April day in this field under these clouds is a holiness consecrated to God by His own Art, and it declares the glory of God.

"The pale flowers of the dogwood outside this window are saints. . . ."

These writings received their proper *"Nihil Obstat,"* and *"Imprimatur."*

Emory Directs Five-Year Program

• The Town and Country Church Development Program, directed by Emory University's Town and Country Institute and sponsored financially by the Sears-Roebuck Foundation, will be continued for four more years.

This program is limited to thirteen southern states: Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, Louisiana, Texas, Arkansas, and Oklahoma.

Rural Church of the Year

All town and country churches in these thirteen southern states (regardless of size), if located in the open country, a village or town up to 5,000 population may participate. From the participating churches in each state one is chosen as the Rural Church of the Year for the state, receiving an award of $500. The next four in each state are awarded $100 each, and the next five are awarded a Certificate of Achievement. The high honor for 1953 went to the little Methodist Church in Egypt, Miss.

Rural Minister of the Year

Parallel with the program to select the Rural Church of the Year, the farm magazine, *Progressive Farmer,* has sponsored a program for the past several years to select and honor the Rural Pastor of the Year in each state.

The year 1953 was only the beginning. With four more years to go, there should be several thousands of Southern churches to be helped. Enroll now. Write to the Town and Country Church Development Program, Emory University, Georgia, or to your own denominational Town and Country Church Department for complete information.

Tones of a Tree

This tree leafless—and dark
Sends messages that spark.
The silent farm at night
Sheds grace that's shining bright.
Growth is now restrained,
But force is being trained.

—*Rusticus*

To the Desert

In the midst of hundreds of dispatches from all parts of the world in the metropolitan newspapers comes a note from Sde Boker, Israel, reporting that David Ben-Gurion, former prime minister of Israel, and his wife Paula, have taken up residence in this village in the desert. It is a relatively new settlement, living from cattle and sheep, in the Negev.

At age 67, Ben-Gurion found himself tired, publicly announced his condition, and retired from office. This statesman is going to the desert for several reasons. One, he is doing what others of his forebears have done, in order to seek refreshment. Two, he is also reported to be returning to village life "as an inspiring example to the people" of the new nation of Israel.

Each morning Mr. Ben-Gurion will report for a work assignment to the colony's secretary. His wife is a trained nurse, and will participate in the first-aid and health program. Together they share, with other residents, in a project financed by the recent sale of bonds.

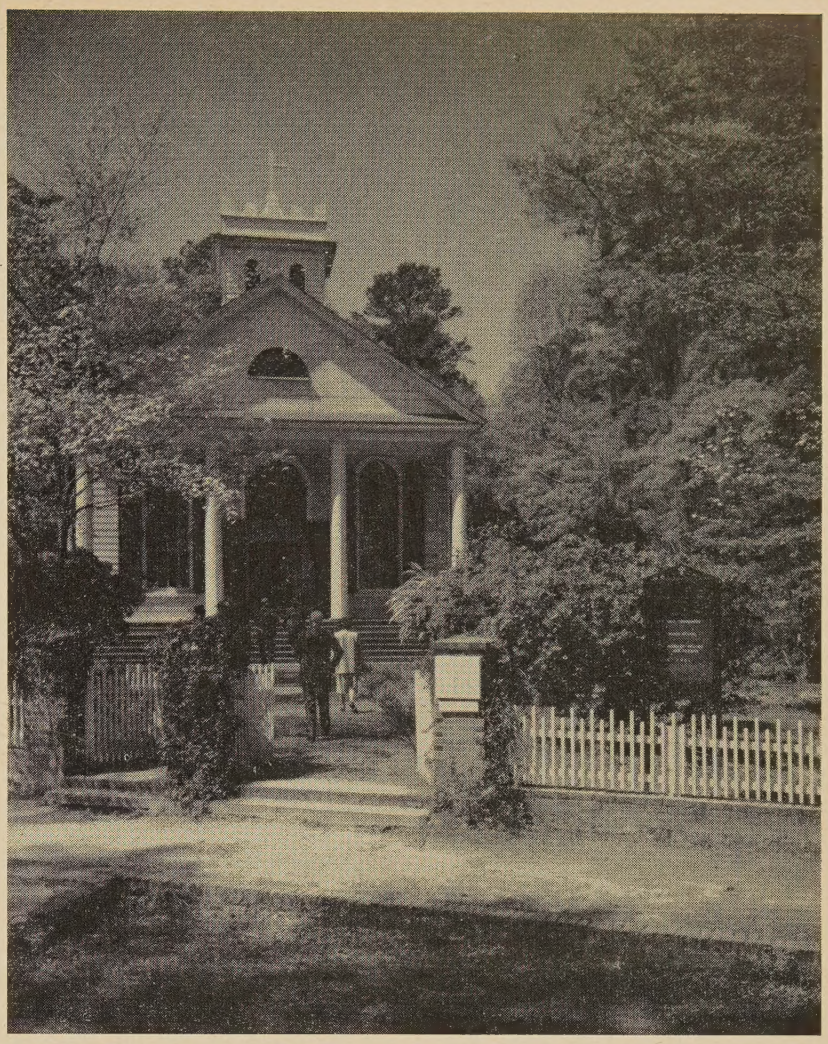
Sde Boker was begun by veterans in 1952. It lies thirty-seven miles south of Beersheba, on a plateau, almost 1,500 feet above sea level.

Virginia's Artmobile

The Virginia Museum of Fine Arts has an all-aluminum, especially-fitted truck trailer which takes the state's art treasures to within fifteen miles of every resident of the state.

Inside, the nation's first truck-borne museum of art has a thirty-four-foot corridor with walls covered in light tan monk's cloth. There is an information booth and illustrated sidelights on the masters. Records present lectures or music in keeping with the displays.

The driver-curator of the Artmobile is William Robert Gaines, former registrar of the Virginia Museum of Fine Arts. An attendance of more than 1,500 at the first showing opened a new chapter in the work of bringing the best of man's artistic achievements within range of every resident of Virginia.



Episcopal Church
Somerville, S. C.

Winston Pote from A. Devaney, N. Y.

Honoring Our Older Church Members

AUSTIN H. ARMITSTEAD

• Unless your church is different from mine you often find yourself in a dilemma. You want to give the younger members positions of responsibility but don't want to offend the older members who have given faithful service over a period of many years.

The Leaders

I presume that every minister looks over the records of his church at one time or another, for they often prove interesting when one reads the stories behind the facts and figures.

Our church — the Methodist Church of Center Moriches, Long Island, N.Y.— has a membership of slightly over two hundred people, made up of farmers, teachers, carpenters, businessmen, and the like. The church has been in the community for 114 years and, like many other churches, it has been guilty at times of keeping people in positions of responsibility for many years rather than of trying to train new leaders. There are ten people in the church who have been members for fifty years or more. Seven of these

(*continued on page 4*)

attend services regularly and are still members of the official board of the church.

Public Recognition

It was suggested to the official board that public recognition be given these people while they could appreciate it. All the members of the board—young and old alike—were enthusiastic about the idea and appointed a committee of the younger members to be responsible for the arrangements. These young people decided that they didn't want to have an elaborate ceremony but they did want the honored guests and the people in the community to know that the church was proud of the faithful service of these ten people.

Who were these ten people? The eldest was the widow of a contractor, who had been a member of the church for seventy-one years. The others included an active couple, both over eighty years of age (the man is a carpenter); two widows of businessmen; a retired contractor; the widow of a storekeeper; the wife of a real estate man; a retired sea captain; and another elderly woman.

The committee decided to write to the Bishop of the Methodist Church in the New York area, the district superintendent who had been a minister of this church; and the former pastors. Letters were received from many of them. Articles were placed in the local weekly paper and an announcement was given to the radio stations in a nearby community. A suitable certificate of recognition was obtained, which was signed by the pastor and the lay leader. The local florist prepared attractive corsages for the women and boutonnieres for the men.

Recognition Day

Recognition Day finally came and the church was filled. This apparently was an outstanding Sunday in the life of the church. A high-school teacher who is a local preacher of the Methodist Church assisted in the service. Before the sermon the names of the guests were read to the members of the congregation and each came forward to the altar. The lay leader of the church spoke for a few minutes, expressing appreciation of the fine service these people had rendered in the past and the hope that the younger folks would be able to carry on as loyally and efficiently. Letters were read from the Bishop, the district superintendent and the former ministers. As the present minister of the church, I expressed my appreciation for their help and handed each a certificate of recognition.

I found that many of these people were actually anxious for others to take over the work they felt physically unable to do, but they didn't want to be "thrown off" the board and positions of leadership.

Recognition of our older members and the hours and years of service they have given is one way a church can partially meet its obligation to them. And, at the same time, it can present the opportunities for service for the younger members in the church and community.

Older People's Recreation

A practical guide for both professional and lay leaders who are starting or expanding recreation programs for older citizens has been prepared by Arthur Williams for the National Recreation Association (*Recreation for the Aging,* New New York, Association Press, 1953. $3.00).

The volume tells about programs in process and gives appraisals and comments by those who carry on the programs. These critical statements were made to the National Recreation Association, which conducted the study reported by Mr. Williams. Indications are given of the broad community resources often available.

Older adults have need "for rich, spiritual living and for happy, satisfying, creative activities" in the leisure which is theirs. "This book aims to help religious leaders, educators, recreation leaders, and group workers" meet the challenge which these special needs present to them. People from many agencies have contributed of their experiences to this volume.

"The church can play a very significant role in meeting the leisure time needs of older persons."

A "Lord's Acre" and Community Cooperation

When the Presbyterian Church at Reily, Ohio, rented a thirty-one-acre plot from the state for a Lord's Acre project, it was with the understanding that three-fifths of the proceeds would go to the church and the remainder to the state of Ohio. This was the beginning of an outstanding program of community cooperation.

A description of this program in the *Hamilton Journal* (an Ohio paper) states that the members of the Reily Presbyterian church donated their time, equipment and money to plow, cultivate and plant the Lord's Acre with corn. Families agreed to raise vegetables, chickens, rabbits, calves, pigs; and other members agreed to operate other projects—bake sales were held; business people donated a percentage of their wages; and even the youngsters helped. The people of this community worked from morning until dark, in order to make this project a success, for all the proceeds were turned over to the church building fund for an addition to their 113-year-old house of worship.

Organized in 1836 with a membership of thirty-six, the Reily Presbyterian Church now has more than one hundred members.

When last year's harvest season arrived, the Peoria Grain Elevator Company agreed to shell and dry the corn, free of charge. "The yield proved to be about fifty bushels to an acre thus assuring the workers and the church a most bountiful yield."

"It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty."

—Archibald Rutledge in
Beauty in the Heart
(Fleming H. Revell Company)

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Prince and Princess of Bacon Hollow

B. L. HUMMEL

• In America we are supposed to find princes and princesses only in story books. But the other day I met a pair in real life, living and working and spreading a spirit of service and sunshine in a remote mountain community.

His Majesty's Service

The couple I'm referring to is the Rev. Harold E. Kettering and Mrs. Kettering, who serve a home mission charge of the Brethren Church in Bacon Hollow, Green County, Virginia. Right there in the Blue Ridge Mountains of Virginia this prince and princess live and work in His Majesty's service, the King of Kings. Mr. Kettering wears no shining armor and Mrs. Kettering has no "ladies in waiting" but "the good book" says that he who serves most is the greatest of all and, in that way and in many others, this consecrated couple measure up to the stature of royalty.

They are both from Lancaster County, Pennsylvania, and were trained in the Brethren Seminary at Elizabethtown. Harold also took work at the University of Chicago with training in social pathology at the Illinois State Hospital at Elgin. A year's work under Dr. David Lindstrom of the University of Illinois provided him with basic principles which he has found to be invaluable in his mountain work. His first practical experience outside the fertile areas of Pennsylvania was a summer's work in the roughly mountainous Wise County, Virginia, one summer while he was in the Seminary.

The Job

When Mr. and Mrs. Kettering finished their training they told the church leaders that they were young and strong and had been blessed with many advantages, and now they wanted to be assigned to one of the hard jobs. They got it! They were sent to what is known as the Western Mt. Carmel Parish, which is their present location. They came in 1944 and have been there ever since.

Miss Pearle Wampler, who had come to serve Bacon Hollow as a lay worker some thirty years ago had seen one man after another come and go from this parish with very little change in the local situation, and in her own words she had "about lost heart" when someone told her about the Ketterings. "Don't tell me," she said, "I've seen so many come and go that I can tell you when I see them whether or not they will stay." They have stayed, and "Miss Pearle" as everyone calls her, is their staunch co-worker.

The Ketterings didn't come to "The Hollow" with the idea that they would get hold of the situation and change it quickly. Harold is a quiet, soft-spoken man of medium stature. His qualities of leadership are not obtrusive. It is his sincerity of purpose, his complete devotion to his cause and his everlasting persistence that has helped him. Those traits and the able help of Mrs. Kettering have carried them steadily forward throughout their "seven lean years."

How They Got Started

The Ketterings are not people to make a great dash at the beginning and gradually fade away. They simply established themselves as a family in the community and went about the business of the church and of serving the community. Their home, even after seven years is a modest comfortable one to which the people of the whole community feel free to come.

The Ketterings are setting an example of thrifty, frugal living in comfort but in simplicity. They give freely of their time and means for the good of others. They now have two sons and a small daughter and are seldom absent from their mountain home.

Mrs. Kettering is a friendly, sociable person and was accepted and

appreciated by the local people from the first. She has an optimistic outlook on life and believes that everything can be improved. When I asked her what traits she thought had helped her most she replied with a twinkle that it was her "Dutch determination." Maybe she is right.

She started in at first working with the young people and a little later got the Sunday school going and the women's work underway. In the meanwhile she helped organize a local Home Demonstration Club, started gardening, canning and raising chickens, became president of the PTA in a nearby consolidated school and is in charge of its lunch room.

The Agriculturist

Mr. Kettering started to do some good high-grade farming along with his church work. There were ten acres of mountain land along with the parsonage. The Ketterings soon put it to good use and demonstrated some modern agricultural practices. They have a top-notch, year-round garden from which to eat, can, freeze and give away.

Mr. Kettering was the first man in The Hollow to use fertilizer and lime on pasture and meadow land. He was the first to use hybrid seed corn and by means of this and other good practices produced the unheard of yield of sixty bushels on three quarters of an acre. They keep three Jersey cows, and some calves. They raise their own beef and pork and Harold has three hives of bees, one of which produced about one hundred pounds of honey last year. They have generally demonstrated what good practices and hard work can produce on a small ten-acre mountain farm even while they are both extremely busy with the work of the church.

First Things First

When broiler production was introduced into the community Mrs. Kettering set up her own project. The day I was there they had already sold 600 broilers, and had 500 more ready to go. They had 500 more five weeks' old, and expected to put out six such lots during the year. When I asked if this didn't provide a nice supplement to a country preacher's salary Mr. Kettering looked at me and said, "we haven't gotten far on that yet. We have been putting it on the new church so far." I just sat quietly for a while to digest that one. The Ketterings don't have everything the heart could desire but the new church comes first.

Community Relationships

Harold says: "By example and council we endeavor to encourage our parishioners to participate in community life. The church ought to bring about and Christianize community life." In demonstrating these convictions many things have been done. Road improvements, which have been needed for years, have been made; school bus lines have been extended; a bridge has been put across a mountain stream for the school children; the mail route has been extended; a grand, large community building has been erected; a bi-monthly health clinic has been established and equipped in the community building; and a new church is under construction.

The Ketterings insist, and rightfully so, that these things have been accomplished through the efforts of many people. But the people of Bacon Hollow and Evergreen Church will tell you that most of them would not have been done without the help of the Ketterings.

The Church

No matter how much time and effort other related things may take it is perfectly apparent that the church does come first. It has taken years of careful work to bring the local congregation to the place where it was ready to erect a beautiful church building from native stone. Forest Groff prepared the plans. Mr. Kettering is acting as business manager; Mr. J. Arthur Allen, a deacon of the local church, is head builder; and everyone is helping. Stone, gravel and timber are secured locally, and most of it is donated and hauled by volunteers. The building will be modern, beautiful, and adequate for all needs for many years.

It is the hope of the Ketterings that the building can be completed without debt. A total of $7,000 was secured from the Church Board Extension, and the rest is being raised as they go. The congregation made fifty gallons of apple butter and cleared $100. In 1949 one man gave the use of ten acres of land and they farmed this in corn and cleared over $800. In 1950 a calf was grown and fattened and produced $188., net. A steer is now on feed. The women gave a fried chicken dinner, and cleared $100. Then to help finance the Community Building and its program and to demonstrate a new source of income for the community, a 2,300 chick broiler-project was set up in the basement of the community house. This is really producing results.

Spiritual Growth

Social, civic and economic changes in the community have helped to bring about a substantial religious growth. They have been interdependent. Church and Sunday school attendance have increased, lay evangelism has spread, religious education has been conducted each month, a strong fellowship has united the congregation in close bonds. Many youth volunteers have come from other states for training and service and the whole spiritual life of the community has been strengthened.

Yes, I met a prince and princess who, by their labors, are proving their kinship to the God and Father of us all.

—Reprinted, with permission, from the *Gospel Messenger*

Rural Life Sunday

• Rural Life Sunday will be observed this year on May 23. An Order of Service has been prepared for the Department of Town and Country Church by the Rev. Wilbur I. Bull, Congregational minister, Waterford, Me.

Copies may be obtained from your home mission board or from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N.Y., at the following rates: Single copies, 5 cents each; $2.60 for each 100 copies.

John Burroughs' Boyhood

BENSON Y. LANDIS

A hundred years ago, John Burroughs, aged 17, was teaching his irst one-room country school in a ommunity near his home, Roxbury, n the Catskills of New York. At age 6 he had decided to go out to teach n order to earn money to continue his education. His father had on several occasions been unable to keep his promises to send John to an academy. John freely forgave his father. The boy tried to earn cash by making maple sugar on the home arm. But his quota of the sap was o small that he could receive from his sales only a few coins a year.

The man who was later to be acknowledged by Theodore Roosevelt as the latter's teacher abandoned eaching school later for other pursuits. He had—to me—a most fascinating boyhood, the details of which he and his biographers have recorded, and part of which I wish to interpret here. (Later, if there is opportunity, I hope to give a few salients of his adult life, including the friendship with T. R., and to recall the power and beauty of his essays in natural history and his ruminations on the issues of life.)

On the Farm

The Burroughs' homes were primitive structures on a small, undiversified and rocky farm in the mountains. The winter snows were usually heavy, and influenced all of life. But the people who had no television to fray their nerves had many chores and tasks related to the productive homestead. And productive t was in spite of handicaps. The ong winter nights were productive and relaxing (unlike television) as boys tried their skill making pens rom quills, or shaped sandstone into pencils for use on slates in school, or peeled apples, etc., etc. There was also none of the boredom of the elevision era. There was always productive activity, maybe in part because there had to be.

"What bird is that?" John Burroughs, aged 7 or 8 asked his brothers in the field one day. They did not know, and they did not seem to care. But John did care, and began to find out. Thus very early, somehow his early powers of observation were well developed. He himself explained it, when young people later asked him how he came to write about the birds and wild life. A group of students wrote him saying they had particularly liked his essay on the strawberry, and would he tell them how to learn to write about nature subjects. John Burroughs explained:

"Ah! but I loved the strawberry; I loved the fields where it grew; I loved the birds that sang there, and the flowers that bloomed there; and I loved my mother who sent me forth to gather the berries. I loved all the rural sights and sounds . . . 'Look into thy heart and write.'

"The same when I wrote about the apple. I had apples in my blood and bones."

"John o' Birds"

"John o' Birds" they called him later, and he told his biographer, Clara Barrus, that his first recollection of his childhood was of a great bird soaring in big circles above the homestead.

Then there was the old kitchen, center of much of the activity and discussion. Is there anything more rural than that of a family gather-

(*continued on page* 8)

Winston Pote from A. Devaney, N .Y.

ing in a kitchen, sometimes with neighbors, holding forth on the issues of life? They had the *Farmers' Almanac* always at hand. The fireplace was naturally big. In season, various products were hung, such as dried apples or rings of pumpkins. Here much corn was shelled by hand in bushel baskets.

The School

At age five he started walking to a one-room stone school house located on Hardscrabble Road. The interior seems to have been as unattractive as the average school room of his day. At school took place the usual rough and tumble of the school yard. Somehow, there was enough collective strength to deal with the bully who later became the meanest man in the place.

In the schoolyard, too, the imagination was fired by the arrival of the unknown bird. He must be on the lookout for the strange birds, and learn their names. Sometimes the period of learning was a long one. Once he was hunting wintergreens in the woods when he was attracted by the arrival of a strange bird. It took him twenty years to be sure that what he had seen was the black-throated blue warbler. There were no bird books around to help the boy who was later to write some of the greatest of bird books. His eye and his memory and his love helped him to distinguish the sights of the hermit thrush from the brown thrasher.

The "Odd 'Un"

He went into the swamp in spring to hold in his hand the spring peeper. He built a small sawmill propelled by water, and for logs used surplus cucumbers that were available. A neighboring farmer looked on the operation one day from his wagon, and pronounced the boy an "odd 'un." The name stuck, and the boy did not like it. An uncle living in Rochester offered to take the "odd 'un" to live with him there—he liked the odd boy and sensed something that others then did not. But the parents decided to keep the "odd 'un" in their own home.

It was the time in the Catskills (modern fishermen, please note) when a boy could put his hand under the bank of a trout stream and be sure to get his hand firmly on the gills of a large fish and pull it out for supper. It was the day when the country doctor came into the house and pulled teeth with accompanying torture.

Among the wastelands a boy became acquainted with the rapid strains of the purple finch, the raspberries and blackberries, the birds' nests, the woodchucks and the chipmunks. When he traveled afar later, he always compared the size of the chipmunks with those of his boyhood in the Catskills.

Farm Activities

The boy caught geese for picking of feathers that were made into beds and pillows. He repaired the water system, gathered fruit, made soap and candles and cheese and butter, gathered extra wood for baking day. On the Burroughs farm there was a churn with a tread which a dog could operate. Old Cuff became so intelligent that he always went after woodchucks on butter-making days. Later a ram was trained to tread. The sale of butter was one of the more important sources of cash.

Maple sugar was also important. It was more than a glorified chore. It was a great social event. The early boy was also rewarded, and John Burroughs was always out in the woods early. He tapped trees before the others, and boiled the sap into small white cakes which he sold for the only coins that came his way. The boy wanted to go away to school, but how could he finance his aspirations? At age 16 he went out into neighboring communities, and interviewed trustees of country schools. No experience was a handicap, but after persisting he was hired to teach at $11 a month, and board around.

The boyhood had both ended and not ended. You could take John Burroughs out of that farm but no one ever took that farm out of the man. He later went on, making a sort of a vocation of those boyhood pursuits. He went on climbing trees, picking cherries, hunting birds' nests and shooting woodchucks. All his life he went on splitting logs. And what's more, he told the world about his experiences, and millions of pupils in school still read his accounts.

In Trust

GAIL BROOK BURKET

He held his land in trust, although the deed
Reposed in his strong box. As right as rain
He sowed and reaped. He let no noxious weed
Deface one clod, nor gully long profane
The fields he owned. Those men who placed
Quick profits first and with their wanton greed
Scourged fertile acres into wind-stripped waste
Were impious, according to his creed.

This was a heritage. Some day his son
Would plow long shining furrows in the spring
With hope and skill, as he had always done.
As God's trustee, he made his reckoning
With harvest fields like golden hymns of praise
And woodland psalms of glory all his days.

—Reprinted, with permission, from *The Christian Advocate*

International Affairs

The Department of International Justice and Goodwill, National Council of Churches, 297 Fourth Avenue, New York 10, N.Y. publishes *A Christian Newsletter on International Affairs*, which attempts to answer questions concerning current issues, and carries relevant study and action suggestions for local groups. The subscription price of this letter is $1.00 a year. In connection with this publication, the Department also issues a 30-page reading list and guide, entitled *Christian Ethics and U.S. Foreign Policy*, which is priced at 35 cents per copy.

Gardening in Puerto Rico

There are 102 town and country astors in Puerto Rico representing ıe denominations which make up ıe Association of Evangelical hurches, but only a dozen of these ad a garden in 1952. Various exıses were given:—"the clay soil is o hard"; "oxen can only plow half n acre a day and the cost of $6.00 prohibitive"; "pastors don't have me to work in a garden," etc., etc. et the complaint of low salaries nd no way of supplementing them ontinued.

The Rev. H. Ellis Plyler, rural oordinator for the Division of Iome Missions of the National ouncil of Churches, was convinced ıat gardening would aid materially ı supporting these rural pastors nd their families, so he and one of ıe ministers raised funds to buy a ıotoTiller garden tractor. After conderable experimentation on the oordinator's demonstration farm, ıe tractor was made available to astors and church groups.

This modern appliance has preared many plots for garden plantıg. The Methodist church at Maunbo used the "tiller" to prepare round for a Lord's Acre project. 'he older men of the church (one ighty-nine years of age) planted omatoes, corn, squash, sweet potaoes, and did the light cultivating nd weeding. The old man said "I'd robably be dead now if it were not or this useful work that I can do or my church."

When Mr. Plyler took the tractor Hormigueros to prepare a garden or the Presbyterian church he ound the plot filled with stumps. had taken three men and five boys lmost five days to break up the round by pick the year before. No rdinary tractor or yoke of oxen ould plow because of the stumps nd roots. But the mulching tractor ove in and out around the stumps nd prepared it for planting in a ay and a half.

Gardening is not widely practiced ı Puerto Rico. In general, the methd of planting there is that of makıg a hole with a pick and inserting ıe seed. Vegetables that are necesıry for proper nutrition are virtually unknown in the diet of the rural people. The Government is campaigning for better dietary habits, but the inspiration or motivation for vegetable gardening comes only from a type of evangelism. It is hoped that the rural pastors who have used the RotoTiller will tell others about their success, and thus promote more activity in the field of gardening in Puerto Rico.

Ellis H. Plyler tilling ground in Puerto Rico

Which Way Are You Headed?

• The world usually judges people by their position among men—how high they have climbed, where they are. The world says: "He is a very successful business-man"; "He has the best farm around here"; "She has a wonderful reputation as a nurse." But Jesus looks at it differently. He says, "He is becoming a more useful business-man"; "He is always learning better ways of farming the land God entrusted to him"; "She is growing to be a more valuable nurse because she is learning to keep my healing presence in her heart." Jesus judges people, therefore, not by where they are, but by the direction in which they are going. Some of the most "successful" people rank low with him, for they have stopped growing; they have grown content with what they are. As the Negro red-cap said, "No, don't take that coach, for it ain't hitched to anything that is goin' somewhere."

Jesus does not care especially whether the world considers you a success—he cares about the way you are headed. He knows that we are going to fall flat on our faces sometimes; but, when we do, he expects us to listen for his reassuring voice bidding "Follow Me."

In a group of skaters there was a small boy who kept tumbling to the ice so often that his older brother shouted, "You'll be black and blue from head to foot—you're too little to learn to skate. Why don't you give up, and watch the others?" The little boy was still crying, but he shouted back, indignantly, "I didn't get these skates to give up on; I got 'em to learn with." We can all be like that little boy—we have our faith to "learn with," our Master to beckon us on. Which way are you headed?

—Allen W. Clark

Shirley Greene with N.F.U.

Shirley E. Greene has joined the staff of the National Farmers Union as director of Inter-group Relations, with emphasis on relations with religious groups. Mr. Greene was formly a representative of the Council for Social Action, Congregational-Christian Churches. His mailing address is Merom, Indiana.

A Village and the Welfare State

A. S. CRAN

A country parson examines the coming of the Welfare State in an English village

• My village, Congresbury, is a village at a crossways where still stands the medieval market cross. Equidistant from the cross, and on either side, are the church and the village hall. The rest of the village stretches out along four ways. The population of the village is about 1,500.

Activities

The main activity of the people is farming. The land is very rich in grass, and the farmers for the most part are the owners of their holdings. They, with their sons and one, sometimes two, hired workers, living in tied cottages, work the farms. For the rest, two corn mills, a large mushroom farm, a sawmill and an agricultural engineering shop, provide employment for the people of the village, together with the usual small shops and garage and the like. There is also employment at a small furniture factory in the neighboring village.

The village hall is a War Memorial to the 1914-1918 war, and it was raised by public subscription. It houses a men's club, skittle alley and rifle range, and is the center for the usual parish social groups. We have also a King George V Memorial Playing Field and a bowling green on the riverside.

The church has the active membership of about one-third of the population; there is a Methodist chapel with some seventy members. Both church and chapel have active Sunday schools. There is a village school which, with the church, organizes semi-cultural activities like extension lectures, evening classes, and a dramatic group.

Three Elements

So here is a typical Somerset village. Now if you study such a village, you will notice the emergence of three distinct elements in it. First of all, there is what I call the "old village"—farmers and the old leading families—and here you will find there is an instinctive, if inarticulate, sense of community. They want to be together and they want to do things together, and, although they may grumble again and again that the village is nothing like it used to be in the old days, if there is any communal activity taking place they are very much to the forefront.

The second element is the urban incomer—the retired person who likes to live in the country, the business man who travels to work, and the artisan who is not engaged directly in work on the land. At first, these people had a hard row to hoe in the village. Their presence was resented and they were not welcome; but as time went on it was seen that they were bringing distinct economic benefits to the village as a whole, and gradually they took their places in the community. Their contribution was that of business people with organizing ability.

The third element to be noticed, and to my mind the most important and significant, is that of the agricultural worker—the beneficiary of the Welfare State. With better conditions and more money in his pocket, he is coming into his own, so that there opens before him a wider field of enterprise. His wife has more amenities in her house; indeed as water and electricity come to more and more houses, village women are knowing what it is to have time on their hands.

Take these three distinctive elements of the village community—that of the "old village," the urban incomer, and agricultural worker, and let us see how they affect village institutions.

The Farmer Today

First of all, the farm. The farmer largely belongs to the "old village." He is today a very secure person. He tends to show his security either in putting money back into his holding or into his house, or just spending it vulgarly in the pub, or on gambling and the like. But his security depends very much upon his relations with his laborers, and those relations are strained at three points. There is strain over the hours of work. The farmers, as a whole, will not employ the extra man that would make the hours of work agreeable to everybody concerned. They tend to make do with themselves and one hired man. There is strain over the tied cottages, which can be very bad cottages indeed and in some cases condemned. Here the laborer feels he has a very real grievance. Again, there is strain over political activities. I know one farm worker—a very excellent man—who is continually on the move because he is said to be an agitator—that is, anxious to get his fellow-workers to join the Agricultural Workers' Union.

But the farmer is also affected by the urban incomer. Farming, as a whole, is being influenced by the fact that there are coming to the farms men whose background is the town, and I should venture to say that the revival of the countryside is perhaps receiving most from some of these urban incomers who have learned the job of farming and are farming with responsibility and devotion. So much for the farm.

The Village Hall

Now take the village hall. Six years ago there was a great agitation in the village about the administration of the village hall. The "old village" said it should be maintained in the old way, i.e. by a committee elected by people who subscribe to the hall. The new incomers said "No"—every organization in the village should be represented.

A great public meeting was held, attended by some 400 villagers, and there was a terrific and lovely village row. The "old village" just won, but the issue today is as dead as a door nail. Why? Because on the various village committees you now have the agricultural worker rising up to take a prominent part in this work and neither the old village nor the new incomers know how he is going to use his new-found independence.

he Church

In the church, the division is be-
een the "old village" and the
rban element." The people from
e town have enriched the life of
e church in many ways, and I
ve to acknowledge the debt we
e to many people who come to us
m urban backgrounds. But the
nificant thing about the church is
at here you do not see the influ-
ce of the agricultural worker rising
any prominence. I am thankful
say he is in the church, and again
d again he supports the urban
ements against the old village, but
is not articulate by any means—
thing like so much as he is on his
n job or in general village affairs.

ur Village and the Future

The village community of today is
rapidly changing community, shed-
ng much of its past, emerging to
hat as yet it does not really know,
t in all this turmoil the determin-
g factor is the agricultural worker
d his artisan mate. He is
ming into his own. The Cinder-
la of the village has found, through
e Welfare State, the magic slipper,
t the slipper pinches at various
aces. It pinches at the labor con-
tions on the farm and the prob-
ms that the farmer has in respect
labor. The farmer again and
ain blames the State because he
s to pay high wages, and he is
ways saying "Why should I kill
yself to pay these high wages?"

And then again the shoe pinches
the commercial exploitation of
e agricultural worker. The cheap
d the vulgar and the shoddy are
ing brought with new money into
e houses of the people despite all
e good work that is done by the
omen's Institute. The dance hall
the town has a strong attraction
r the young.

Of course, the shoe pinches again
the so-called weaknesses of the
elfare State—love of ease, dislike
work, refusal to think or to accept
sponsibility. They are, of course,
mptoms that have appeared in
her classes before the establishment
the Welfare State, but I believe
at the village has within itself the
cessary correctives. There is still a
tremendous enthusiasm for voluntary activity. We have in our village real family thought for those who are in trouble or in need, and practical and financial help is provided by their fellow villagers on an anonymous basis; that is a real and valuable service that goes on.

The life of the church is a quickening influence, and you should not let anyone persuade you that the work of the church is ineffective in the countryside. The village has real need of the church, which still serves to lift up the whole life of the community and a great portion of the community is still concerned that that life should be lifted up in devotion to God and service to its neighbors.

—Reprinted from *Christian News-Letter*, published quarterly in London

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A Prayer for Agencies and Institutions Serving Rural People

O God, bless all agencies established to further the cause of Christ among rural people.

Deliver them from comfortable complacency and smug tradition. Keep before them constantly the need of rural people, and give to each of them the compassionate heart of the Good Samaritan. May neither envy, competition, selfishness nor disharmony in board or staff dissipate energies needed in doing good.

Lead all to accept methods of work appropiate for the task. Endow the agencies with singleness of purpose and endeavor, and make them useful instruments for accomplishing thy work in rural places.

In deep gratitude we thank thee for the agencies sponsoring our Convocation and for these days of upbuilding of mind and spirit. As we go to our work, may we remember that they are our chosen instruments. Make us faithful in supporting them, that thy kingdom may come and thy will be done on earth as in heaven. *Amen.*

—*Mark Rich*

(Used as part of the closing worship service at the 1953 Convocation on the Church in Town and Country)

Tin Top, Texas*

• Tin Top, Texas, is an area of some fifty square miles. In this area live thirty-three families, of which the majority are entirely dependent upon farming for their livelihood. Nine families own all or part of their land, the rest rent, lease, manage, or are farm workers.

History

The first settler came into this part of Texas in 1855; the name Tin Top was given much later, from the tin roof of the community's cotton gin, no longer in existence. There are two small churches and there used to be a school. This school was consolidated with two others outside the community some time ago. The roads were not good, there were no telephones, there was little pride in homes not owned, church attention fell to almost nothing and the churches into disrepair.

From a fertile "sea of grass" in early times, the land gradually eroded. The original feeling of pride and of being a community seemed to have disappeared. Tin Top could hardly be labeled a community in 1947.

The People Act

Then one of the families decided to paint one of the little churches when they painted their own buildings. Gradually, people came to help with the painting. For the first time, the idea of people working together took hold.

This aroused interest in the neighborhood which led to the formation of a Home Demonstration Club. This was an indication that community spirit was only latent, not lost. Early in 1948 this club decided to sponsor the participation of Tin Top in the Farmer-Stockman "Texas Rural Neighborhood Progress Contest", since a sponsor was necessary for entrance into this contest. This was by vote of a large part of the community.

(continued on page 12)

* From one of "The People Act" series of radio broadcasts over the National Network CBS, 1952, promoted by The People Act Center, State College, Pa.

A committee was appointed and eleven goals were decided upon which included cleaning up and repairing the churches, having regular Sunday services, cooperating to obtain rural electrification, telephones and improved roads, cooperating with schools, and using better conservation practices.

Everyone worked hard. The two churches were repaired, roads were improved, telephone service obtained, and many other improvements were made.

The Following Years

The people were so pleased with what they were able to do that they re-entered the contest in 1949. That year, a community center and a bridge were built. Tin Top was incorporated, the Baptist church was reorganized, and for the second time a Homecoming Day was held.

In 1950, twenty families made major home improvements, eighteen made major farm improvements, all practiced deferred grazing, two and one-half miles of an all-weather road was built, a Family Life Program was initiated, handicraft classes were held, the community center was improved, and a delegate was sent to the White House Conference on Children and Youth.

Last year Tin Top cooperated with Baylor University in making a film of itself, and all of its activities have been continued.

One of the most outstanding accomplishments is the development of leadership qualities, which has come about through participation in community-wide activities.

Herb Garden

This little plant called balm
Speaks out in tones that calm.
Then there is bitter rue
That helps make men anew.
The herb of grace it's named
For an old way that's famed—
Repent now in your heart
Go through that bitter part,
You will then be ready
For grace flowing steady—
Creation's true design
Taught here line by line

—*Rusticus*

Christian Citizenship*

G. LEE McINTYRE

• Some of our most frequently used words are hard to define. Demosthenes, the Greek philosopher, said: "Knowledge begins with definition." We live. What is life? We sleep. What is sleep? We rest. What is rest? We work. What is work? We love. What is love? Men die. What is death? Certainly if all these terms cry for a definition, surely the two words designating my subject should be defined—"Christian Citizenship." What do we mean by these words?

For the word citizen we find the meaning given in the English dictionary as "one who owes allegiance and support to the government and is entitled to its protection." "Citizenship" means the state of being a citizen. Next, what is a Christian? In order to get the true meaning of this word, we will have to consult the New Testament. There we see the definition actually lived out in deeds of love and mercy by the Founder of the religion many of us claim to believe in. A Christian is one who seeks with all his heart to be like Christ in every phase of life.

The Eternal Principle

Our Lord Jesus Christ, though a messenger from heaven, conducted himself as a good citizen of the country in which he chose to spend a period of something over thirty years. He obeyed the laws of the land, taught moral living, paid taxes as all other good citizens. When his enemies tried to drag him into the issue on the question of paying tribute to the Roman government, he answered by saying: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Here Jesus sets forth the eternal principle of the separation of church and state. The state must never make laws for the church, or interfere in any way with the worship of the people, whatever their religion. Neither must the church in any way have political authority, nor any power over the individual in matters of religion. We must ever maintain a free church within a free state, each working in its own sphere.

Even though the church is independent of the state, yet the church should furnish citizens and leaders for the constitution of good civil government. For a Christian to refuse to take part in the affairs of state is to hand over public affairs to those who are not guided by Christian principles. It might be argued that since there is so much evil in politics the Christian should have no part in governmental affairs. Such a position is the result of a defeatist attitude and a concession of all the good to the devil.

The Great Need

I think the epochs of recent years have taught us that we are in great need of Christian men at the heads of our government, Christian men as research scientists, Christian men in all our institutions of learning, Christians who direct every project for the common good, and Christian men and women who will go to the ballot box and vote as intelligent Christians.

A Christian citizen is one whose whole life is dominated by the principles and spirit of Christ. He will be more than a Christian in name—more than make a pretense of religion on Sundays. He will apply Christian principles in his home, in his community, in his social relations, in civic affairs, and in every relationship in which a Christian citizen is involved.

A Christian citizen is courageous in his stand against all forms of evil and is aggressive in his activities against anything which is not for the well-being of the people.

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* From a paper presented at the Dinwiddie County Rural Life Institute, Dinwiddie, Va.

Once to every man and nation comes the moment to decide;
In the strife of truth with falsehood for the good or evil side;
. . . the goats upon the left hand, the sheep upon the right,
And the choice goes by forever 'twixt the darkness and the light.

When James Russell Lowell wrote ıe poem, of which I have just quot-d a part, he gave it the name: The Present Crisis." There was eed then for Christian citizens to and for truth, freedom and unity. Ve face a "Present Crisis," and God calling for men to stand faithfully gainst atheism, modernism, com-ıunism, paganism, and every other estructive ism.

hristian Virtues

We need more good people, who re good for something. There are ıany good folks, but not good for ıuch. Our democracy is crumbling day because of the lack of individ-al goodness. It takes two things to ıaintain a democratic way of life: ood personal character and mutual ooperation. Our fore-fathers had ıese qualities, but they are sadly cking today. One reason many of ıe other nations have not been able maintain a democracy was be-ıuse of the lack of these Christian rtues. Selfishness, greed, sensual leasure, and disregard for God have ken deep root in our nation as it id in the other nations which have one down in defeat.

But there is hope for America. nd that hope depends upon the ırning of wayward Americans to od. If we fail, disaster will follow. he rural churches must practice ıd preach this gospel. Then they ill continue to furnish Christian tizens to our great nation as they ave done so nobly in the past. I ish to close my message with the ea of J. G. Holland:

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who have convictions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And condem his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.

How to Drive the Devil Away

• The common proverb, *"An idle mind is the workshop of the devil,"* has indeed a practical significance in our church planning for an effective rural church program. If a church has no program it will rot and soon die out. Church people have no chance for complaints, murmurings and gossiping in a church full of activities. Everybody is busy in the Lord's work and no one has the time to make an appointment with the devil. To make the devil idle is an effective strategy to drive him away.

How can you keep your church busy? The following program is suggested in order to keep your church busy throughout the year:

(1) Try to develop a local Point Four program designed to help barrio people help themselves — sponsor demonstration projects.

(2) Sponsor a local research and survey program to determine the problems, trends and needs of your barrio or community.

(3) Hold Bible study for adults, and Junior League for the children in your neighborhood, realizing that "every significant revival of religion in the world has followed widespread study of the Bible."

(4) Encouraging young people to go to rural high schools and colleges of agriculture. We need trained and consecrated agricultural leaders in our food production campaign to feed the nation.

(5) Cooperate with all government agencies dealing with agriculture and rural affairs.

(6) Place double emphases on training laymen and women to assume responsibility in the Christian development of the total life of the community as well as the program of the church.

(7) Organize your young people into a 4-H Club.

(8) Sponsor Rural Life Sunday observance, Planting Festival, Harvest Day and Thanksgiving Day Festivals in your church.

(9) Sponsor a Home and Church Beautification Week and see that every home and your church is beautified.

(10) Sponsor tours, caravans or travel seminars to successful churches and to model farms.

(11) Help establish church families on the land and in other occupations.

(12) Strengthen home and family life by cooperating with the program of the Home and Family Life Department of the Philippine Federation of Christian Churches.

(13) Sponsor rural life conferences in your church. In the program include credit union cooperatives, soil conservation, handicrafts, home economics, nutrition, health program, recreation, and hymns of the rural spirit.

The sum total of the above program is work and worship.

—Reprinted from *Philippine Christian Rural Fellowship Bulletin*

Church Youth Rural Leaders Get Ideas from Eleven Lands

• Packets of material on "The Church and Rural Youth," prepared by the Youth Departments of the World Council of Christian Education and the World Council of Churches have been mailed to national correspondents of the two Youth Departments going to countries in all parts of the world. The packets, which have been in preparation for a year, draw on rural materials produced in eleven countries: Germany, India, Pakistan, the Caribbean, Egypt, England, the United States, the Philippines, Nigeria, Brazil and Japan.

The object of the packets is "to help national interdenominational youth groups in developing a program among rural youth, through providing materials from many parts of the world on various aspects of work that can be done by rural church youth," according to a covering letter. Special emphasis is placed upon the Christian concept of stewardship of land and talents.

The Eisenhower Farm Program

• Flexible rather than rigid price supports, a modernized parity formula, and stockpiling some of the huge reserves—these are features of the new administration's farm program, which President Eisenhower submitted to Congress in January. The Senate Committee on Agriculture, George D. Aiken, Vermont, Chairman, opened hearings January 18, 1954.

Another new departure was the recommendation for handling wool. Instead of the usual price-support method, President Eisenhower said prices of wool would be "permitted to seek their own level in the market." Direct payments of cash would then be made by the federal government to domestic producers sufficient, when added to the average market price for the season, to raise the return of the grower to 90 per cent of the parity price for wool. To most observers, this looked like an application of the principle of the Brannan plan.

"Basics"

Interest centers on the so-called "'basics"— cotton, tobacco, rice, peanuts, corn, wheat. Unless Congress acts, provisions of the Agricultural Act of 1948 will become effective in 1955, providing for flexible price supports at from 75 per cent to 90 per cent of parity for the basics, the level to vary in accordance with supply. The Administration proposes flexible supports, with details varying commodity by commodity for the basics. For many other crops than the basics, the new Administration, except for wool, makes no essential change. Price supports on others are left discretionary at from zero to 90 per cent of the parity price.

Thus the burden of activity is really placed upon those who favor continuation of the 90 per cent price supports, in mandatory form, for the basic crops. This provision is a temporary carry-over from World War II days but it continues only through the crop year 1954.

As for parity, it is simply an index of "fair purchasing power." It is already a complex statistical formula, understood in detail by only a few experts. It is a standard, recognized by law, which would assure to a given farm product a purchasing power equal to that of 1910-14, or some other period. The Administration wants to modernize, and, in general, make the parity price lower than under the old formula.

The President also favors stockpiling, or segregating, supplies worth $2,500,000,000 already owned by the government, and so handling them as a strategic reserve or at least so as not to affect normal commercial channels of trade. He also proposes to use $1,000,000,000 worth in a three-year period, for relief and for aid of the free nations.

Schools of Thought

Here are all-too-brief statements of schools of thought or points of view:

The Eisenhower program would place more reliance on the market, and on supply, in fixing the support levels. (Everybody seems to be for some price supports.) Its advocates allege that high and rigid supports have resulted in costly and unwieldly surpluses; that these large surpluses may result in a high degree of undesirable control, or to a revolt in Congress against paying the bill. They say that flexibility means a higher degree of freedom and independence for the farmer.

The advocate of high and rigid (usually 90 per cent) price supports point to the burden of high costs faced by farmers. They say interest rates, real estate taxes, tractors, autos and clothing, and many other items are high, and affected by numerous rigidities in our economic arrangements. They say farmers need high and rigid supports in order to keep operating in the face of price changes and the insecurities of the modern world, and in order to produce in abundance.

Much of the controversy centers around the question of, How shall we deal with abundance?

—B. Y. L.

FAO Conference in Italy

• The Seventh Session of the FAO Conference was held in the FAO Headquarters in Rome, November, 1953. Many important issues were discussed by delegates from FAO's seventy-one member countries, including a review of the world situation and outlook for food and agriculture, past and future activities of FAO's expanded technical assistance program, and the program of work and budgets for 1954 and 1955.

The Conference established the budget level at $6,000,000 for each of these years. After a thorough discussion, the United States' share was set again at thirty per cent for the next two years, less the miscellaneous income that FAO gets from sources such as income from investments of funds in the Working Capital fund. Thus the United States' contribution for 1954 is likely to be $1,777,650.

The newly appointed Director-General, succeeding Mr. Norris E. Dodd, is Philip V. Cardon. Dr. Cardon was for many years Administrator of the Agricultural Research Administration of the U. S. Department of Agriculture. He is one of the leading agricultural scientists of the U. S. and has a very broad background which includes experience in agricultural economics as well as his many years as a scientist and administrator. Equally important is Dr. Cardon's intimate knowledge and great love for FAO. He has worked with the organization since its creation at Hot Springs, Virginia; has been a leader on U. S. delegations to the Council and Conference meetings, and has served as Chairman of FAO's coordinating committee.

Community Cooperation

• At Spring Grove, Minn., "shut-ins" are provided with the means whereby they may listen to worship services on Sunday. In this town, a community project of cooperation has outfitted a helpless invalid with a series of mirrors and a sound tract so that he may see and hear every movie at the local theatre in his own home.

Are You Moving?

• Please send your new address to TOWN AND COUNTRY CHURCH. It takes about three weeks to make the necessary adjustments, and we don't want you to miss a copy.

BOOK REVIEWS

ural Social Systems and Adult Education. By Charles P. Loomis, and others. The Michigan State College Press, East Lansing. 1953. $5.00.

This is a series of comprehensive counts of the various adult educa-on programs in process in rural mmunities of the United States. rl C. Taylor and Wayne C. Rohrer rite on "General Farmers' Organations and Cooperatives"; Joseph Matthews on the Extension Serve; Ruth Warneke on "Public ibraries"; and so on through fourten chapters. The overall picture interpreted by Dr. Loomis, the rector of the study.

Dr. Loomis sums up: "In general, e more rural the area, the more sadvantaged it will be in non-votional adult education facilities. his is true of resources, accessibily, and utilization of mass media d other facilities. Related to this eneralization is the fact that local nits require a minimum population d economic base in order to have adequate service. Local areas ith less than this minimum population and economic base cannot rvice the areas in which they opere adequately, except through coopative relations with larger units.

There is a chapter on church tivities, including results of a samle study mailed to pastors of Methdist, Lutheran and Baptist churches 263 counties of the U.S. A total 175 replies were received from ese Protestant pastors. Ninety-four er cent of these ministers stated at their churches had something y way of adult education activities.

A few churches had programs "of ther substantial coverage." Most the people reached by these proams live in the open country or in nters with less than 2,500 people. f the churches reporting, seventeen er cent of the churches with proams are using radio; thirty-six per nt, the newspapers; forty-five per nt, motion pictures; one per cent, ave entered the realm of television.

Forty-five per cent of the churches ith activities said that persons from other nations had had a part in the programs. Most of the church activities were classified in three categories: Peace, Strengthening Democracy, and Understanding the Economy.

—Benson Y. Landis

The Christian Home in a Rural Setting. By C. R. McBride. The Judson Press, Philadelphia, Pa. 1953. $1.00.

This book was written "to call attention to the sacredness of the Christian home and suggest ways and means by which the church may so associate itself with the home as to make the home its most powerful ally." The author, who is professor of rural leadership training at the Central Baptist Theological Seminary in Kansas City, Kansas, has presented us with a helpful study on this primary social institution.

This book may be profitably used by the local church in mission classes, in mid-week services or on Sunday evenings for study by young and older adult groups. The material could well form the basis for a series of sermons on "The Christian Home."

One of the most helpful and stimulating features of the book is the Bible background material which forms an introduction to each of the thirteen chapters. This reviewer feels that this is good devotional and sermonic material. The author orients his facts and description to the Biblical frame of reference.

Some problems are presented in an oversimplified manner. This statement from the first chapter is illustrative: ". . . this writer cannot remember having a single problem of discipline among the children and young people of the parish that did not originate in their homes." In the last chapter there is a correction of this point of view in the realization that the "Christian home is bound up with the fortunes of its community . . . sooner or later the community, in subtle ways, enters every home and alters its way of living."

The group which studies this book will find it provocative of thought, debate and further study. The material is rich in suggestions. Each group will find something to apply to its own community. The appendix "Guide for Study" is helpful at this point.

In the rural home the members work together and bear another's burdens. There is opportunity for sharing. The value of the family council is stressed. Family recreation helps integrate the family as a unit and gives the members of a family the opportunity to participate in creative activities.

Other aspects of life which are of concern to the Christian home are corporate worship, the observance of Holy Days, death, adjustments to the various stages of life, and the treatment of the stranger in the community. The closing chapter presents the challenge of serving Christ in the rural community through the multiplicity of rural life vocations.

—Vladimir E. Hartman

Eberhardt's Bible Thesaurus. Compiled by Ernest G. Eberhardt. Exposition Press, New York. 1953. $5.00.

This is a thorough reference book or topical digest of more than 100 biblical subjects, arranged in alphabetical order, indexed, and divided into well-defined chapters.

Ernest G. Eberhardt died in August, 1953. The foreword of this book was written by his son, the Rev. Herbert E. Eberhardt, who states that his father was "a chemist with one of the largest pharmaceutical houses of America for sixty-two years . . . and throughout his lifetime was a devout, thorough and consecrated Christian . . . Eberhardt's Bible Thesaurus is the fruit of this rich, devoted life, and especially the past seventeen years, which were given intensively to the preparation and completion of the book."

Among the many valuable uses which this Bible Thesaurus will have, Herbert Eberhardt mentions the following:

"It will be a valuable adjunct in sermon preparation. . . . It will prove

(*continued on page 16*)

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a great aid to Sunday school teachers in the preparation and presentation of their lessons. . . . It will make it possible now for the layman to know more of the truths of the Word of God which he has been unable to discover before. . . . It may be used for personal devotions, daily Bible reading, making these readings more interesting and practical. . . . It will lend itself quickly to the use of Bible classes who are searching the Scriptures for a systematic and reliable understanding of the Bible. . . . It can well be used in schools as a textbook for doctrinal and practical application."

—R. B. R.

Origin of the Land Tenure System. By Marshall Harris. Iowa State College Press, Ames, Iowa. 1953. $7.50.

This thorough historical study was prepared to fill in a gap in the knowledge of those concerned with the systems whereby land is held in the United States. It deals mainly with the tenure process during two centuries of the Colonial era. "It focuses special attention on: (1) Changes made in the land tenure system prior to establishment of the national government; and (2) forces, factors, conditions, and situations that brought about these changes and finally secured their formal recognition."

Our present-day system is an outgrowth of concepts that came from England, and changed by the colonists themselves. There was also French and Spanish influence but not so definitely from their system of holding land. There is no complete record of what went on, but Dr. Harris, of the U.S. Department of Agriculture, has made a thorough search in order to interpret major and minor aspects of "the whole system of land tenure as a complex scheme for distribution or assigning rights in land. It should be emphasized that *rights,* and not men nor land, are the basic consideration."

—Benson Y. Landis

What Our Farmers Can Learn From Other Lands. By Ralph S. Yoke. Iowa State College Press, Ames, Iowa. 1953. $3.00.

Although the author of this book is Farm Science Editor of *The Prairie Farmer* this is not a scientific book in the technical sense. The style is free, easy to read and topically direct. Those who have not had farm science training can read the book with pleasure and a high degree of comprehension.

With the skill of an artist, Mr. Yoke confronts the readers with every fundamental issue of agriculture, and critically examines the agricultural policy of each nation. Through the nations of Europe and the Middle East the farm situations and farm practices are compared to those in the United States in such a way as to make their strength and weakness apparent.

Mr. Yoke found the country folk of other lands willing to argue about politics, but found " a growing tendency on the part of all inside and outside of agriculture to 'let government do it' . . . and government, generally, willing to take over." Farm programs, in a democratic country, he says, must have "the full support of all the people and, equally important, they must be operated by farmers themselves."

The first lesson that Mr. Yoke learned in Europe was that a prosperous agriculture depends on an ever-expanding economy. He found the young people there desirous of coming to America because, they said, "opportunity is there." None of these young people sought the security of nations with a socialized agriculture. Mr. Yoke draws the conclusion that "the socialist is actually a conservative at heart. He is afraid of the future. He fears a dynamic, expanding economy, for such an economy involves risk. He is afraid of risks—he buys the security of today with the opportunity of tomorrow."

Access to land and land use is a problem everywhere. It is only the intensity of the problem that varies. Our educational system, supplemented by voluntary adult education through farmer's organizations and the Extension Service, has had a significant bearing on our agricultural development. But Mr. Yoke feels that "America's educational system should be sped up." He says we need more and better laws on tenancy and land use—"but laws should not substitute for education. . . .

"Far too often these countries (European and Middle Eastern) have settled into the comfortable habit of passing laws rather than getting down to the fundamental job of educating their people so that they may correct the evils themselves."

—Don F. Pielstick

"Should Your Child be a Farmer?"

An article, bearing this title, was recently prepared for The New York Life Insurance Company by André Fontaine. R. I. Throckmorton, who gave the information to Mr. Fontaine, is one of the most prominent agricultural experts in the country.

Should Your Child be a Farmer, by R. I. Throckmorton, has been reprinted in pamphlet form and may be procured in quantities or single copies (free of charge) from The Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y. The article will be especially helpful in group discussion of vocational guidance.

Outstanding Act of Citizenship

• The Boy Scouts of America marked its forty-fourth birthday during Boy Scout Week, February 7-13, 1954. Since this far-reaching organization was incorporated, more than 21,000,000 persons have been identified with it.

We seldom stop to think that this great work is made possible largely through the active sponsorship of the church, the school and other community institutions. But perhaps even more significant is the fact that some 860,000 adults share their time as volunteer leaders with the boyhood of America.